

progress of mankind, there are none that have been stronger, or more beneficial, than the appreciation of oneself. Modesty and decency owe their origin to it. Consciously valuing our own personality, we come to respect the personality of others, to regard them as, in some measure, our equals, and entitled to our sympathy. Refined by such ideas the instinct of kindness has carried us far beyond the elemental impulses of indiscriminate benevolence : our philanthropy is thoughtful as well as generous, and our charity is dispensed in such fashion as best to save the self-respect of those who receive it.

Self-consciousness is self-assertive, and under its influence a revolutionary change is taking place in the feelings with which social and political institutions are regarded. In former days they were supported by the social impulses of reverence, loyalty, and deference: these do not appeal to self-consciousness : individualistic (egotistic) impulses come uppermost when we think of ourselves, and in this mental condition loyalty of any kind would be hardly possible could a basis not be found for it in our self-esteem. If a government or an institution is a credit to us we may reasonably adhere to it for the most selfish of motives. In fact, whereas formerly we were patriotic because we desired to be a credit to our country, we are now patriotic in order that our country may be a credit to our-

selves. To win our support a social or political institution or ideal must gratify our self-esteem. either by associating us with its activities or by marking us with the distinction of an exclusive peculiarity. To be popular, government must rest upon the votes of the people. Dependent nationalities such as the Czechs, the Irish, and the Welsh, fortify their self-respect by reviving their racial